Volume LIX CHICAGO, AUGUST 15, 1907 Number 24

# UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

## The Defense of the Night.

O night, O sweet though sombre span of time!—
All things find rest upon their Journey's end—
Whoso hath praised thee, well doth apprehend;
And whoso honors thee hath wisdom's prime.

Our cares thou canst to quietude sublime;
For dews and darkness are of peace the friend:
Often by thee in dreams upborne, I wend
From earth to heaven, where yet I hope to climb.

Thou shade of Death, through whom the soul at length
Shuns pain and sadness hostile to the heart,
Whom mourners find their last and sure relief!

Thou dost restore our suffering flesh to strength,
Driest our tears, assuagest every smart,
Purging the spirits of the pure from grief.

—*Michael Angelo.*

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F. A. MILLER
GENERAL PASSENGER AGENT
CHICAGO

# UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LIX THURSDAY, AUGUST 15, 1907 NUMBER 24

**Thought is great, but love is greater;**
**Who can search out truth?**
**Love alone is revelator,**
**Love is love, in sooth.**

—*Richard Realf.*

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Dr. H. W. Jamieson uttered some wholesome truths to the colored people of the north at a recent Christian conference of churches held in Peoria. Dr. Jamieson, who has been the successful pastor of the colored church of Bloomington, Ill., said: "If the colored man of the south was half as brave and courageous as the colored woman, the race problem would have been settled years ago." He told them that there are forty-five thousand negro college graduates in this country, thirty-three thousand five hundred of them from the southland. He said "we should take life more seriously," a saying as applicable to the white as to the black. "Grinning is a sign of weakness," be the face white or black.

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Last June there was published in connection with a sermon study of church going a list of answers from several of the professors of the Chicago University to the question, "Why is the modern man so loath to form church-going habits?" One of the best known professors of the university was in Europe at the time. His belated answer is worthy of publication, coming from such a source. He writes:

"I have just returned to the city and find your postal card of last month; also the number of UNITY which contains the result of your inquiries. I should certainly have replied to your postal card if I had been here, for I feel very strongly that it is a fundamentally wrong condition of things when the organization which should stand for the moral power of the community enlists the active work of so few men relatively. But I am not likely to add anything to what you have already secured in the way of information and so I will but say that if all preachers were deeply interested in the real social and moral problems and were frank in their acceptance of the modern and scientific standpoint and careful to put their thought into best English, not all men would go to church, but a good many more would go than now."

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No greater assurance of the soundness of democracy, the strength at the heart of American republicanism, has been offered for many a day than the result of the Haywood trial in Idaho. This triumph was not in the verdict but in the manifest fairness of the trial. Party feeling, personal animosities, commercial interests and class prejudices had been aroused to the highest pitch and brave, hopeful men approached the result with ominous foreboding, but in the presence of this court of justice all these "dogs of war" were successfully held in leash until the evidence was sifted, the law interpreted and the judgment of twelve honest men was reached and proved. The verdict does not prove that Haywood was guiltless but it does prove that one man should not be held responsible for the deed that is the outcome of an infuriated multitude. Murder was in the hearts of embittered men on both sides of that struggle and the entire community should, as they must, pay the bitter penalty and expiate as best they can the horrible crime.

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The *Union Labor Advocate* for August issues a special woman's edition handsomely printed. It contains full reports of the first inter-state conference of the National Woman's Trades Union League held simultaneously in Boston, New York and Chicago, July 14th. It is an illuminating as well as an illuminated number. Its contribution to the economic problems, important as they may be, is trifling compared with its contribution to the problems of applied religion and practical ethics. It is an up-to-date commentary on the gospels. It flies upon its title page this frank statement from Judge Landis, "A poor woman who cleans up the federal building earns twenty-seven dollars a month; I get six thousand dollars a year. Either I get too much or the woman is getting too little. I cannot help thinking that somewhere, somehow, that woman will get justice." The recent decision handed down from the United States court concerning the Standard Oil crimes is such an one as might be expected from such a judge as Judge Landis.

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The unveiling of a commemorative bust to William Ernest Henley in St. Paul's Cathedral, London, last month makes this a good time to take down again his volume of poetry and discover for one's self his indisputable right to a place among the poets who fought life's battle with song. Valor was the theme of the old minstrel. Henley was the valiant soul which the minstrels celebrated and his songs were witnesses to the indomitable courage. No man faced an armed foe with a clearer comprehension of the dire situation and the ultimate defeat than did Henley when he wrote the incomparable lines "In the Hospital." Well did George Meredith write anent the unveiling:

"Rightly could he speak of his 'unconquerable soul.' It was a soul that had to do perpetual battle with an undermined and struggling body, and this joyfully, and, as far as could be possible, buoyantly. For all his nature sprang up to hail the divin-

ity of life. From a bed of sickness, that might seem hopeless imprisonment, he gave out impressions of the daily hospital round and his own moods without a shadow of despair to darken the poetic vision. But when he was restored to companionship with his fellows, one involuntary touch occurs in his verse to tell of the suffering he had passed through. He rejoiced in the smell of the streets. There we have the lover of life rising from the depths. Such was the man."

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*Charities* for August 3d is a most notable number. Again it is a preacher number, a number to be studied by the church builder, the minister who is so doubtful as to the value of institutionalized piety, organized religion, those ministers who are so anxious to leave the problems of education, amusement, recreation, the study of poetry and of civic problems to "the properly constituted organizations and authorities, to a judge of such things." How meager are the provisions for a sanitary life of body and mind in the most favored communities! How necessary that the church, which assumes to administer the altruistic forces of life, should be found on the fighting line in these directions! There are so many people who need a scriptural interpretation of poetry who cannot go to the university. There are so many young men and women who need the bath, the gymnasium, the athletic field, who cannot "join the club." If all the churches, separately or together, would combine in the interest of these instruments of grace then the churches would find themselves engaged in inspiring tasks and young men and women would delight in serving them and thereby saving them.

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The *Literary Digest* has an article on "Church Disturbances," based on Professor Harnack's "Argument from History," which seems to prove that the church has no peculiar crisis on hand at the present time; that the "disturbances" of faith and practice are ever in evidence, etc., etc. But if the appeal to history is to be made the chapter must be read to its finish. The "disturbances" of the past did prove real disturbances, did bring about catastrophes and cataclysms, aye, more disintegration and death into the peculiar forms and methods then challenged. Christianity has gone to seed at more than one point in its history. It has had disastrous episodes, shameful degeneracies and damaging complacencies and stupidities. Many a church has grown so sick that recovery was hopeless and death was the result. There was something wrong with the church in Florence in Savonarola's time, in Germany in Luther's time, in England in the time of Wesley and Fox, in Scotland in the time of Knox, in America in the time of Channing and Parker and Beecher, and there is something the matter now, and the argument of "they all do it, and you're another," is devitalizing; it menaces not only the inspiration but the integrity of the clergy, and this state of affairs has to be reckoned with before the other question considered by the *Literary Digest*—"Why Young Men Shun the Pulpit"—can be adequately considered or truthfully answered.

## The Question of Amusements

Chicago dedicated last week the first juvenile court building ever reared. The building is to be given entire to the administration of juvenile jurisprudence. The building is a notable triumph for Chicago. This and its Field Houses in its city play grounds represent its most prophetic municipal achievements. These recognize the immense economic significance of play, play times and play places. A little child that does not know how to play, who does not want "to get into the game," is a pitiable object, but a man who does not know how to amuse himself except "in the game" is also pitiable.

A friend left in the city, who is in danger of being "worn to the soul's bone by staying among the unsolved problems in the noisy, dirty city, facing daily the perplexities we theorize about in winter, everything being in the open in summer time," tells of how two days spent in Judge Sadler's court in the Ghetto, one in the juvenile court, two at the tubercular hospital and the insane asylum, showed that these places with all their misery were not so pitiful as the "mad race" which so-called sane people make for amusement. "I went to a high-class vaudeville,—save the mark,—on Thursday afternoon. The house was packed and by actual count there were twenty men to one woman, and either I am blasé or the men have lost all sense of discrimination. They laughed at everything and I saw nothing to interest me but a sleight-of-hand performance; while at our church on Sunday there were about sixty persons present, six of whom were men."

What does this mean? Not so much brain weariness as soul torpidity. It is the unused muscles that tire; the neglected faculties are easily bored. To the non-ethical or to the conventionally ethical, ethical discussions are tiresome; the search for the right and the problems of conscience bore while the same questions are meat and drink to the soul alert and the conscience alive.

We know not which is the more to be pitied, the poor, sickly, dirt-environed men and women of the slums who still whistle merrily at their tasks, or the plethoric, well groomed, much bathed and highly sanitized men and women of the avenue and the country house who are desperately plunging through space in their automobiles in quest of health, rest or a cool place.

The automobile habit has been aptly compared with the cocaine habit,—it is a costly sedative the demand for which grows by the use thereof. It stimulates the nerves at a great cost; it excites the senses in such a way that without it life sinks back into an intolerable flatness.

This incapacity for serious work is manifested again in the difficulty of many readers and not a few college graduates to read continuously any book, however full of beauty or of power, other than a story. Even the long story is laid aside for the "short story," which,

commercially speaking, is the literary product most in demand in the market today. American youths need to be trained to the joys of work mentally as well as physically to know the exhilaration of systematized effort, in doors as well as out of doors. The power of sitting still is rare; the gift of silence is a valuable one. The gospel of the Quakers needs a new application, one that will adjust it to our amusements as well as to our efforts in our studies and in our worship. There is a weariness that is not relieved by the dance. The wasted muscle is to be renewed by relays of thought from the brain. Rest comes through the quickened heart, not the stimulation of the heels.

### What Killed Calvinism

Some one has recently said that Calvinism is dead. Dr. Foster, in his "Genetic History of New England Theology," says that Calvinism has ceased to be the dominating force in New England Congregationalism. He notes that, no longer ago than 1880, it was in control of all the theological seminaries of the Congregational denomination, as well as most of those of the Presbyterian; but that fifteen years later its most notable teachers had been all replaced, and in no case by a man satisfactory to the old-line believers. It had endured for one hundred and fifty years, but perished from the earth in a night. If this be true it is an interesting question to know what has been going on, what causes have been in operation to bring around this sudden collapse of a mighty force. It can not be explained by the fact that a few individual minds here and there became illumined, although these preliminary agencies were a necessity.

There is no question but what we owe a very large impulse to the change of frontage in science. Darwinism was distinctly a breach with the old idea that man was a fallen creature. It lifted him slowly but surely until, as Millet has it, he leaned upon a hoe, gazing upward meanwhile. Evolution was absolutely incompatible with the whole story of a creator thwarted in his work and trying to save the debris by an atonement. It was impossible to be a modern scientist and a believer in the Mosaic and Calvinistic theologies. Either we must shut the schools and close the laboratories or we must readjust our church theories. Industrialism did quite as much as science in the way of teaching us forward looking in the place of a classical reverence for the ancient. The authority of the fathers could no longer dominate in education or in the pulpit. It became absolutely necessary to make our pulpit teachings harmonize with the convictions of the laboratory, the college and the shop.

The inherent elements of dissolution were, however, in the old theology itself. Calvinism gave us two things that could no longer be accepted. The first of these was an indefensible god; the second was an inexcusable man. The sense of justice grew with great rapidity after the establishment of democracy. We need not inquire whether this was due to any individual teacher or teachers; it certainly was a fact that, coincident with democracy, developed a conviction of the worth of humanity. We believe that all men are born with equal rights has a backward look to it—involving something very much unlike "total depravity" and "original sin." These notions, so important in the theology of fifty years ago, dropped entirely out of sight. Equally abhorrent to democracy was the thought of an autocratic universe. It was reasonable that the world should demand a god fully as good in his sentiments and loving in his purposes as George Washington and Abraham Lincoln. It has become impossible to read the story of the Old Testament deity with any thought of reverence and respect. We can take the Lord's Prayer and the Parables and the Sermon on the Mount, especially when they are summed up in the Golden Rule, quite to our hearts. Science and democracy alike accept these as a fair expression of a Divine Being with a divine purpose, filling the universe and inspiring the upward-looking of humanity.

Perhaps the most potent influence in ending the reign of Calvinism has been, however, Calvin himself. The utter failure of saintship, whether defined by conversion, or church membership, or belief in a creed, or a confession of orthodox doctrines, to meet the moral requirements of our age and satisfy a critical judgment, has proved to be a disintegrating force beyond remedy. The preacher no longer can address the "saints" and the "sinners" in his congregation without ridicule. Rationalism is no longer a term of contempt. Church membership can not decide character. Calvin himself can not hide behind a theological system, nor even behind certain great achievements in the way of uprooting an older theology. In other words, manhood has come to the front, and a candidate for human love or divine affection must be measured by character and not by creed. God according to science and modern thought is Life, and the new creed must begin with that infinite principle of life evolution which permeates the universe. The new religion requires of man that he shall be a child of God in the sense that he seeks a broader, stronger, truer life. His faith and love have nothing to do with death and deathly principles. His saintship consists not in self-abnegation but in the noblest and purest and most unselfish self-assertion.

The Calvin who shall lay the foundations of the twentieth century church not only must burn nobody; he must damn nobody and hate nobody; he must be as democratic as Ben Franklin and he must be as cosmopolitan in his sympathies as John Bright. With him there can be no question of either infant damnation or adult damnation. He must be the lover of the lost and the losing. He must build his theories out of a heart that warms toward every possible form and condition of humanity. No other sort of Calvin can ever again take hold of New England hearts or build strongly an American church—a church loved by the people and filled by the masses.

### Well-Preserved

Some one once asked a woman how it was she kept her youth so wonderfully. Her hair was snowy white, she was eighty years old, and her energy was waning; but she never impressed one with the idea of her age, for her heart was still young in sympathy and interests. And this was her answer: "I knew how to forget disagreeable things. I tried to master the art of saying pleasant things. I did not expect too much of my friends. I kept my nerves well in hand, and did not allow them to bore other people. I tried to find any work that came to hand congenial. I retained the illusions of my youth, and did not believe 'every man a liar,' and every woman spiteful. I did my best to relieve the misery I came in contact with, and sympathized with the suffering. In fact, I tried to do to others as I would be done by, and you see me, in consequence, reaping the fruits of happiness and a peaceful old age."—*Selected.*

## THE PULPIT

### Christian Socialism

AN ADDRESS BY THE REV. HENRY F. WARD, OF THE M. E. CHURCH. DELIVERED IN CHICAGO, JUNE 3, 1907.

II.—(Concluded.)

There is then nothing in Socialism per se which would forbid the joining of the term Christian to it. Let us ask now of the affinities which should make the union. First of all let me name its criticism of the existing social order. I am not of those who believe that the former times were better than these. I am far from being a pessimist. There never has been a period of human history when there was such hope for the future, but the very basis of that hope lies in the fact that our consciences are becoming more sensitive to wrong, our moral vision keener to see evil. There are many and great evils flourishing in our midst. Our danger lies not in these but in the state of mind which would cry to every movement of reform, "Touch not the sacred ark." Our worst foes are those who cry peace, peace, when there is no peace. Our best friends are those who tell us that "in the widest survey of history, Western civilization is now at a decisive point in its development, that the twentieth century will either mark the decay which will result in the gradual collapse of the twenty-first and twenty-second centuries or else the real adolescence of humanity, the great emancipation from barbarism and from the paralysis of injustice, and the beginning of a progress in the intellectual, social and moral life of mankind to which all past history has no parallel. It is either a revival of social religion or the deluge." Because Socialism comes with a criticism of the existing order many with the conservative mind and especially with the vested interest are crying out loud against it. Macaulay said the doctrine of gravitation would not be accepted if it had interfered with vested interests. But those who fear the living God will never reverence the little gods, the tin gods of conventional society. Still less will they fall down before the golden calf. The great danger when religion becomes institutional is that it should be on the side of what is rather than of what ought to be.

The wrong must be spoken against. If the priests are silent in alliance with the king, then the prophets must come. Cried Kingsley: "I will not be silent. I will speak in season and out of season," and thanks to this spirit the open, festering sores of our civilization are being pointed out with terrible clearness. We see the great moral evils of our cities, the drunkenness, the gambling, the prostitution, public and private; the greater moral evils that beset our national life, the sweeping away of the foundations of honesty, the worship of graft, the corruption of business life, the corruption of political life, the using of the machinery of government by big business, the purchasing of the press, the direct and indirect influencing of the courts; the great physical evils, the tenement and its inevitable diseases of tuberculosis and alcoholism, the killing and maiming of nearly a million people a year in our industrial pursuits, the destruction of the physical stamina of the future through child labor and woman labor. Back of all this, say the Socialists, is the deep-seated economic disease. They point out to us that the mass of industrial laborers are in worse condition than ever in European history. With the piling of a surplus at one end of society comes increasing pauperism at the other. It is a fact, they say, that "the instrument"—that is, machinery—"by which all humanity could rise from want and the fear of want actually submerged a large part of the people in perpetual want and fear. When wealth was multiplying beyond all human precedent, an immense body of pauperism with all its allied misery was growing up and becoming chronic." Four million people in the United States are applicants of charity. Ten millions are in actual poverty; that is, underfed, poorly clothed and improperly housed. The mass of unskilled workers in the north are receiving less than $450 per year. Why? Because under the law of wages the less he needs the more he can get, because he does not have to work unless he wants to. But the more he needs the less he will get, because he is driven by the hunger of his family. This is the divine system of competition as it affects the workman.

Touch any social evil and you get back to the economic factor as one of the causes. Back of the greater immoralities you find big business debauching humanity for profits—brewers anxious for dividends, real estate owners anxious for rents, the armies of vice supplied by underpaid women and supported men herded for work in camps and kept by economic fear from marriage. Tenements breed disease because they are profitable. Manufacturers kill their men because it reduces profits to put in safety appliances and steel companies sell defective rails for the same reason. It lies there. Our system of industry cares more for profits than for humanity and more for horses than for men, more for material comforts than for souls. What does the fact that the workman can use matches and street cars count against the insecurity of his hold upon the means of life?

For pointing out the essential injustice of an organization of society in which those at the top are being sensualized for lack of work and those at the bottom brutalized by the excess of it, society should be grateful to Socialism. The enemy of society is not the man who attacks wrong, but the man who condones it. The heroes of the faith are the men who dared to challenge the powers that be. There is nothing that the Socialists have ever said that sounds as harsh to modern ears as did the rebukes of the Hebrew prophets to the kings and rich men of their time. Ezekiel says that the taking of interest and profit is so vile as to be worthy of death. What kind of an anarchist would he be today? Micah charges the princes of Israel in their luxury with eating the very flesh of God's people. What about the things said by Jesus? He called his own sovereign a "fox." That was subversive of good government. "Woe unto ye rich," he cried. Surely he was a dangerous man. He denounced the Pharisees for making wealth from the people, for devouring widows' houses, for being extortioners and unjust. Any account of his life as human history must recognize as the cause of his death his denunciation of the rulers for their social sins. Well may Lowell say, "There is enough dynamite in the N. T. if illegitimately applied to blow all our existing institutions to atoms."

When a Christian thinks of our social evils, he becomes somewhat of an iconoclast and reaches for his axe. He may forgive some bitterness in these men then. But as a fact their general criticism is not iconoclastic but constructive, because it is based upon a wholesale conviction of sin. It says we are all involved in something that is wrong and we had better get to work and make it right. Here is the way Rauschenbush puts it: "As long as a man sees in our

present society only a few inevitable abuses and recognizes no sin and evil deep-seated in the very constitution of the present order, he is still in a state of moral blindness and without conviction of sin." Now conviction of social sin will sooner or later be followed by a new social life, and so I say that our sympathy should strengthen the arms of those who are proclaiming the need of social repentance.

Because of its faith in a new social order this movement should have our sympathy. The Socialists of all shades are the idealists of modern life. Everywhere we find a lack of faith. Men trying hard to believe in the machinery of religion and having no faith in its spirit. "I cannot find men who believe in anything much," said a man of great penetration to me. Here are the men who believe in something. It is a pathetic sign of the times. In the temples of religion a decay of faith under the deadening influences of commercial prosperity; in the business and political world a decline of faith in honesty and justice, but here among the men who are in the muck of life, torn and spent with its fiercest struggles, receiving the least from its hands, here instead of despair and desolation we find a passionate faith in a new and divine social order. "And then men call these people mere materialists," says Brooks, "when the most obvious of facts is that no world movement now carries with it a more impressive idealism. The more recent literature is so informed with it that one seems to be dealing with a religion. In Spargo and Jaures we are in the presence of the same moral revolt against competition and the same religious faith that men are capable of a nobler and more unselfish social order." The hope of the future lies with the men who dare to believe in better things, who dare to dream of nobler days, not with the men who rest content with the present and say, "This is good, let us stay here."

Then we are told that this movement is one of dreamers. It cannot be worked out. Always there have been these abuses, always there will be these evils. Human nature is selfish at bottom. You can never have your industrial commonwealth. Some must be at the top and others at the bottom. If you mean by this that some must always lead the crowd I agree, but if you want to say that some must always roll in luxury and some must always starve in squalor, I refuse to believe it, because I believe in a God of justice who has called himself the God of the poor. When men tell me a thing cannot be done I like to quote that good, old Methodist verse about a faith that cries it shall be done. We teach our theological students that it is one of the evidences of God that we can think of him, it is one of the evidences of the possibility of the new social order that we can dream of it. The human spirit has set itself to many tasks that men have deemed impossible. Never in history has it set itself to the conscious organization of society on the principles of brotherhood, and never have the economic conditions been favorable, never has there been the necessary social background until this time. And now it can be done.

The conception of society that Socialism presents is one that of itself is attractive to Christianity. It is worldwide. It passes barriers of nationality and would ultimately unite the race in one great co-operative family. It is a fraternal organization of society. Rauschenbush says, "There cannot be any doubt that the spirit of Christianity has more affinity for a social system based on solidarity and human fraternity than for one based on selfishness and mutual antagonism." This is itself the Christian conception of the social order. This came from Jesus and nowhere else. The ideas on which Socialism depends, the ethics without which it cannot achieve its ideal are those of Jesus as is its great conception of the solidarity of the race. Says Ely, "The ethics of Socialism and of Christianity are identical." Says that solid authority, the Encyclopedia Britannica, "It is a serious mistake to suppose that there can be any real antagonism between ethical and spiritual teaching of Christianity and the principles of Socialism rightly understood." Says Laveleye, "Every Christian who understands and earnestly accepts the teachings of his Master is at heart a Socialist and every Socialist, whatever may be his hatred against all religion, bears within himself an unconscious Christianity." The movement throbs with the spirit of brotherhood, and brotherhood is the aim of the church. But brotherhood goes out of the church when wealth comes in. Christians surely will welcome a movement that tries to put brotherhood into industry and social life, for to do this is to give Christianity its chance of expression.

It having been established that there is no just cause why these two should not lawfully be joined together, it having also been established that because of its conviction of social sin, because of its faith in a new social order and because of its conception of society as co-operative and fraternal, there are great affinities between Socialism and Christianity, we may now proceed with the union and outline Christian Socialism.

Historically there have been several groups of Christian Socialists, the most noticeable being that group of brilliant English churchmen of whom Maurice was the thinker and Kingsley the warrior. They had no definite conception of scientific Socialism, but believed generally, from moral grounds, in the co-operative organization of industry. Says Maurice, "The watchword of the Socialist is co-operation, the watchword of the anti-socialist is competition. Anyone who recognizes the principle of co-operation as a stronger and truer principle than that of competition has a right to the honor and disgrace of being called a Socialist." And again, "I do not see my way farther than this, competition is put forth as the law of the universe; that is a lie." Kingsley added, "Competition means death; co-operation means life." And to those who pleaded self-interest as the controlling force in society, he replied, "Private selfishness may work out for the public weal, but it will just as surely be damned for all that." They tried to apply the principle of co-operation to some workshops, and then turned their energies to what immediate practical reforms could then be effected. They were bitterly assailed and misunderstood, but they saved England from the materialism of continental Socialism and they are now recognized as the finest product of their generation. In England today there is a strong group of Christian Socialists who belong to the famous Fabian Society, which believes in scientific Socialism, but puts its practical energies into securing such legislation as will be in the direction of the Socialist goal, and meanwhile educates England with Socialist ideals through literature. To this group belonged the famous scholar Westcott, to it now belong such men as Clifford, the warrior of the Passive Resistance fight, Horton of the Congregationalist body, and a group of the strongest of the younger Methodists, one of whom is very sure in a recent publication that Wesley would be a Socialist had he lived today. The latest accession to the ranks is R. J. Campbell.

In this country there is a scattered group of men,

mostly ministers, calling themselves Christian Socialists. "The objects of the Fellowship are to permeate churches, denominations and other religious institutions with the social message of Jesus; to show that Socialism is the necessary economic expression of the Christian life; to end the class struggle by establishing industrial democracy and to hasten the reign of justice and brotherhood upon earth." This group at its recent convention constituted itself an adjunct and ally of the Socialist party. This makes it much narrower than the English group and it is not therefore representative of the wider, more informal movement of which we speak.

Christian Socialism accepts the principle of the co-operative organization of industry and is willing to apply it gradually and as far as it may be applied without limiting the freedom of the individual, because Christianity emphatically believes in the fraternal organization of society. This may be done without accepting the Socialist belief that the changing of an economic system would bring the millennium. There is no such simple way out of all our troubles as that. It is delightfully easy to enunciate a formula that will solve all our problems, but unfortunately society is too complex for any such solution. But because we cannot accept any mere formula as the means of social salvation is no reason why we should turn our backs upon the whole movement that makes for social righteousness and social justice. There are men who tell us that the way out of all our evils is to get folks converted, and because we know that if this is all we try to do the great social evils still remain untouched we do not therefore decry against trying to get men converted. While no change of economic system will in and of itself change humanity, yet one economic system and organization of society may encourage and develop the lower and selfish instincts, while another will develop and express unselfish and humanitarian instincts. Then certainly Christianity will work for the latter form of social organization.

Yet Christian Socialism is not mere altruistic sentiment. It does not simply talk about co-operation, but it insists on applying it practically. It demands an economic that is human and not brutish, that is moral and not immoral, that is spiritual and not material. It believes in the abolition of the wage system because it tends to create a large body of dependent workers who live ever on the brink of want, in a condition of economic fear and insecurity. It refuses to believe that labor is a commodity to be bought in the cheapest market and sold in the dearest. If it be true, as Mr. Carnegie frankly tells us, "The only way to get rich is to command the toil of others," then it says no man has a right to get rich, for no man has a right to live from the profits of the labor which is the life of his fellow men. It takes this position because one of the fundamental teachings of Christianity is that humanity has superior rights to property. It does not believe in a civilization that bases itself upon the sacredness of property, but in one that is founded on the sacredness of life.

Consequently, it comes with a challenge to the existing social order, and demands that it prove its right to be on moral and not on material grounds. It refuses to accept any evidences of material prosperity as an excuse for injustice and oppression. It does not come hat in hand begging for money from the owners of swollen fortunes, but it comes with a demand in the name of justice to know how these fortunes were acquired. Mr. Carnegie may assure us that civilization itself depends upon "the sacredness of property, the right of the laborer to his $100 in the savings bank, and equally the legal right of the millionaire to his millions," but it is not satisfied with legal rights, it insists upon moral rights. It declines to regard anything as sacred, no matter how entrenched in law and order, unless it can be justified on moral grounds. Thus Christian Socialism insists on testing society by the highest moral values.

Christian Socialism is practical. It is not content with pointing out the injustice of a system. It does not believe that men have done their duty until they have fought to remedy the injustice near at hand. Hence Christian Socialism will get itself much more thoroughly disliked by the powers that be than will any other variety. You can talk in a general way about the evils of society and be nothing more than a crank, but when you begin to fight against some specific evil which means to attack somewhere the profits of big business, you straightway become a dangerous citizen.

For the same reasons Christian Socialism does not stand off from present practical reforms. It is not sitting with folded hands waiting for the millennium. It takes hold of any movement that looks towards the new social order. It accepts no compromise, it yields nothing of conviction, it abates nothing of its demands for the ideal, but it recognizes that the ideal never comes by revolution over night, but step by step in slow practical progress. It knows full well that the men who would bring in the new social order can only do it by taking hold of the forces and institutions of the present, shaping the one and guiding the other toward the goal of their ideal.

Christian Socialism insists that without the religious motive and the religious dynamic Socialism itself will fail. It insists that no matter what part economic conditions may have played in the development of religious ideals the time has now come when these ideals should determine economic conditions. It insists that so-called natural laws should be consciously controlled by ideals until they become moral laws. This position it bases on the fundamental teachings of Christianity which are of universal value and validity, only as they embody and capitalize the experience and ideals of the race. It justified itself by the later historical study of the documentary researches of the Christian religion. The intellectual movement in Christianity and the social movement in modern life inevitably come together. Christianity can take no other ground. It has no other outcome than to transform human life or to admit its impotence and withdraw from the world. Its historic purpose was the transformation of human life, and this consciously included social as well as individual life. This has been scarcely recognized in the development of Christianity since its acceptance by Constantine as the religion of the Roman Empire. Jesus himself has been lost in ecclesiasticism. Yet says Peabody, "Hardly any problem of exegesis is more difficult than to discover in the Gospels the administrative or organizing or ecclesiastical Christ." We now have recognized authority for the statement that "The essential purpose of Christianity was to transform human society into the Kingdom of God by regenerating all human relations and reconstituting them in accordance with the will of God." And again, "In the prophetic religion of the Old Testament and in the aims of Jesus Christ the reconstruction of the whole human life in accordance with the will of God, and under the motive power of religion was the ruling purpose." Jesus came proclaiming the Kingdom of

God, which John had proclaimed before him. It was the root idea of the Hebrew religion, the establishment of a theocratic society. The law was a definite attempt to realize this society in life,—the only such attempt in human history. It endeavored to develop a kingdom where there should be neither excessive riches nor excessive poverty; a kingdom of righteousness and justice; a kingdom founded on peace and not on force. The establishment of a monarchy drew the people away from this ideal to the social life and conditions of surrounding nations. The prophets came to call them back to the kingdom of God, and they had some glimmering of its universal meaning and application. The ideal suffered again in the exile. Jesus came and enlarged it into the ideal of a universal social order. This was only partially seen by the early church, and was entirely lost to view when the church allied itself with the Roman Empire and went over to the powers that be. But the presence of this ideal in Christianity is the reason that everywhere the social movement recognizes Jesus as the great leader of humanity. His law for life in its social relations was, "Thou shalt love thy neighbor as thyself." Now, of course, Jesus had no conception of the modern idea of society as an organism, but his spiritual insight did nevertheless reveal the law by which that organism developed. It is only as the altruistic instinct dominates the selfish instinct that social life can develop. It was in the relating of those instincts, giving to each its proper place, that Jesus discovers the law of the social organism. The Christian must insist that society in all its phases shapes its life by this law. This means the organization of industry, as well as of every department of life, on the fraternal principle.

The Christian Socialist finds here the dynamic through which the new social order, the Kingdom of God, is achieved. He finds the law of the universe and the force of the universe in love. He says without the power of this motive the ideal life, individual and social, can never be realized. He fails to discover in any universe with God left out any sufficient motive for any social ideal. He hitches the social movement to the stars. He joins it with the eternities, and then it has a motive that makes it worth while. He knows that ideal economic conditions are of no value in themselves, but only because they give the opportunity for the highest expression of the spirit. He would free men from the materialism and the sensualism which is the curse of the age, and which would curse any social order which aimed merely after material prosperity, and did not recognize that its chief value is in the opportunity that the struggle to secure it affords the human spirit in service and sacrifice. It may be that the only sufficient incentive, the only motive with push enough behind it to bring in the time of justice and of brotherhood is the self-interest of that class which is now deprived of its share of the gains of civilization, but with this self-interest must go the spirit of sacrifice, the willingness to deny oneself, to serve and to suffer, without which no cause can be won, and without which the new order when secured would soon be as brutish and devilish as the old.

Because of this Christian Socialism places very much more emphasis on the individual factor than does Socialism in general. The ideal and the dynamic are of little use without the means through which the dynamic works, and that is the individual whom the ideal possesses. Atfer all, because personality is the biggest thing in the universe, persons are responsible for present evils, and persons alone can remedy them. The blame for an evil organization of society does not rest entirely upon individuals, but it does rest upon individuals taken together. We never get anywhere by throwing it all on to a system. We still must say to each individual, "Thou art the man." When for example we point to the increasing pauperizing of the community we decline to accept as an answer the plea of the attorney of Standard Oil, who informs us that "The reason poverty exists is because Nature or the Devil has made some men weak and imbecile, and others lazy and worthless, and neither man nor God can do much for one who will do nothing for himself." We prefer rather to take the attitude of Jesus who, when similar sleek lawyers came to him with similar cant about poverty, said to them, "The poor *ye* have always with you." He was locating the blame where it belonged, to those who had exploited the people. Consequently Christian Socialists are not content with an impersonal and general conviction of social sin. They insist that individuals must feel their responsibility. Neither are they content to leave the coming of the new social order to some mysterious impersonal evolution. They insist that only through individual life embodying social ideals, only through individual men giving their lives in the warfare against social wrong, can the brotherhood of industry be established. They want men changed, and they insist that these men shall change society. Thus Christian Socialism is the proclamation of the supremacy of the social ideal and law and the insistence of their dominance in practical life. It is the interpretation of religion as life, and of life as religion. It means to bring in the kingdom of God on earth, and to see that the will of God is done here. It says the seers and the prophets have seen the result of the progress of history, and so have known the heart of God. It says that the ideals which they have proclaimed, to which Jesus gave the eternal values, are to become the accomplishment of practical life and it will strike hands with any movement that makes for the realization of those ideals.

Humanity will never lose its social ideals, will never close its ears to their enchanting call nor turn its back upon the gleaming splendor of their vision. We have it in us to follow the star. History cannot retreat. God and men cannot be turned from their path. For the first time in human development we stand where the brotherhood of industry is possible. Modern learning, modern inventions, modern means of transportation and communication have put the ideal social order, the brotherhood of man, the Kingdom of God, within our reach. Whether or not our civilization shall lead humanity there depends upon whether the social movement can develop spiritual force and find spiritual leadership. This is the supreme test of Christianity. "It is either social religion or the deluge." Sometimes as the clouds of conflict gather, as the air fills with the sullen rumblings of discontent, and the skies blacken with wrath, one wonders whether there is enough spiritual force in modern Christianity to avert the threatened social strife and to lead social progress by the path of peaceful development.

The day of Armageddon is upon us. We must quit ourselves like men. To rise to the social crisis, to seize the social opportunity, is the supreme business of Christianity. To bring in the Kingdom of God upon earth is the loftiest duty of the church. To raise one's voice in behalf of the suffering and oppressed; to set one's hand to the overthrow of all social injustice and iniquity; to proclaim the ideal, to teach the

laws and to develop the men of the better social order is the compelling task of the men who would complete the work of the prophets and of Jesus.

### Our Tower Hill Letter

IV.

Life on Tower Hill received a new impetus this week through the arrival of several clergymen who came to seek the "Ministers' Retreat" and attend the ministerial conference which had been planned for this mid-week of the Summer School. The newcomers brought with them new thoughts and new inspirations, and we heartily extended the hand of welcome and good fellowship.

On Sunday, August 4, the service in the pavilion was conducted by Rev. F. A. Gilmore, of Madison, Wis., who spoke on the privilege and value of worship. Worship, he said, in substance, is not only a privilege but a duty, for it expands and elevates the soul. It is of moral, social and spiritual value to the individual because it fosters the noblest aspirations. Man is more than animal. He is animal plus an immortal longing for the divine. Whatever man does that makes for the welfare of the community is an effort to co-operate with the Infinite. He is not a developed man until he has reached the highest in his nature. When the love of poetry, music and the drama are crowded out of his being he develops the material part of his nature at the expense of the spiritual.

In the evening the Vesper service was conducted by Mr. Jones. After a beautiful responsive reading from the memory of the audience, consisting of the fifty-fifth chapter of Isaiah, and Edwin Markham's prayer, beginning:

> "Father, teach me how to go
> Softly as the grasses grow,"

with a strain of song from the great nature anthem found in the Apocryphal book of Daniel, the leader read "Browning's Boy and the Angel" to an appreciative audience.

The Monday and Tuesday morning meetings for the discussion of problems relating to the ministry of the church were earnest and spirited. Mr. Osborne stated in clear terms what he considered the needs and difficulties of the church of today. It seems to him that we are faced by a grave crisis in the life of the church. Its social, educational and altruistic elements are inadequate to the needs of the people. To Mr. Gilmore's mind this anxiety was extreme if not wholly needless. There have always been struggles between church and state as well as inside the church itself, and there has never been a time when the friends of the church have been free from serious forebodings for its future. The perils which beset it today are no more serious than those which menaced it at every period in its history. Mr. Jones considered that the practical problem to claim our attention should be not whether there is a crisis at hand, but what is the next thing to be done. There is always enough on hand to tax our energies and our wisdom to the utmost.

On Tuesday evening Mr. Osborne entertained us with an informal talk in the pavilion, telling how two young men managed a trip to the Rockies on small capital pieced out with an abundance of courage and an unbounded faith in their ability to make their way by selling books. The trip took the form of a tramp and exemplified the faith and courage of a young theologian who carried a greater part of his stock-in-trade in his head than in his purse.

The remainder of the week's exercises will be narrated by another writer. CLARA C. LEAVENS.

*Tower Hill, Wis., Aug. 7, 1907.*

### THE BOOK TABLE

From the Macmillan Company I get another of these new-time theological books, "The Church and the Changing Order," by Shailer Mathews, professor in the University of Chicago. Being right up to the times, it speaks from the shoulder, and tells a bundle of truths as big as a hayfork could handle. He says among other good things: "A man interested in the welfare of society is apt to lose patience with the work done in the average Sunday-school." He is right, and after having run one school thoroughly organized, and brought to the very maximum of value, I still say that the very best we can get out of the Sunday-school is mostly a lot of goody-goody teaching, with a mush of notions and Bible stories to pass away the time. Among sixty teachers, the very best that could be selected, I certainly did not have more than ten who were qualified to get hold of young minds and really train them in the ways of righteousness. So far as I know the Sunday-school, and I know it pretty well, it is a vast organism without order, and without any mighty results. Now that we have got away from the fashion for converting everybody, there should be something very different to represent Christian training. Mr. Mathews also emphasizes the lack of leadership in the modern church. He says: "The changing order is growing ministerially sterile." From a graduating class in one of our oldest colleges I note only two facing toward the ministry. The record in Yale and Harvard and Cornell is nearly as sterile. This is not the worst of it. There is a drift of our brightest boys into business life. I say the worst of it, but I am not sure. My impression is growing stronger that the day for preaching as the main expression of church power has passed.

E. P. POWELL.

The old definition of man as "the only animal that laughs" expresses the peculiar blessing vouchsafed to human nature; for he who has the power to see the jest in actualities, holds a charm that may save him from despair or madness.—*New Orleans Times-Democrat.*

High from the earth I heard a bird;
He trod upon the trees
As he esteemed them trifles,
And then he spied a breeze,
And situated softly
Upon a pile of wind
Which in a perturbation
Nature had left behind.
A joyous-going fellow
I gathered from his talk,
Which both of benediction
And badinage partook,
Without apparent burden,
I learned, in leafy wood
He was the faithful father
Of a dependent brood;
And this untoward transport
His remedy for care—
A contrast to our respites.
How different we are!

—*Emily Dickinson.*

## THE CONGRESS OF RELIGION

*Have we not all one Father? Hath not one God created us?*

REV. C. A. OSBORNE, Secretary.

To whom all contributions for this Department should be sent.

### The Congress of Religion Program

Lithia Springs Chautauqua, August 24-26, 1907.

SATURDAY.

10 A. M.

Jenkin Lloyd Jones Presiding.

Address—"Is the Sermon on the Mount to Be Taken Seriously?" Mr. N. O. Nelson, LeClaire, Ill.

General Discussion—"Can the Law of Brotherhood Be Substituted for the Law of the Jungle in the Business World?"

2 P. M.

Free Parliament—"Is There a Social Crisis at Hand?" Discussion Opened by Rev. C. A. Osborne, Chicago.

3:30 P. M.

Address—"Justice the Basis of Religion and Law, Hon. Dan R. Sheen, Peoria, Ill.

7:30 P. M.

Evening Session to Be Announced.

SUNDAY.

10:30 A. M.

Music by the Wesleyan Quartette.

"The Supreme Problem in Religion."

Address by Rev. W. B. Thorp, Chicago.

Address by Jenkin Lloyd Jones, Chicago.

2:30 P. M.

Address—"The Message of Judaism," Rabbi Chas. S. Levi, Peoria, Ill.

Address—"Religion for Common Life," Rev. C. P. Gebauer, Alton, Ill.

7:30 P. M.

Music by Wesleyan Quartette.

Address—"Jesus and the World Life," Rev. Edward A. Cantrell, Streator, Ill.

Address—Rev. Fred V. Hawley, Chicago.

MONDAY.

10 A. M.

Address—"What Constitutes True Charity?" Rabbi Mendell Silber, St. Louis, Mo.

Free Parliament—"The Essence and Obligation of Philanthropy."

2 P. M.

Address—"Evils of Sectarian Competition and Possible Remedies," Rev. R. W. Gammon, Decatur. Followed by General Discussion.

### A Ministerial Retreat

At "Tower Hill" last week not a few people of high ideals and enkindling aspirations spent many pleasant hours in conference and fellowship trying to measure the tides of human life and descry the bulwarks of the kingdom. A detailed report of names and topics, opinions and arguments, is neither possible nor worth while, but a characterization of the opportunities enjoyed and the visions afforded by the Hill top may be of wider interest.

Passing by the morning sermon on Sunday, to which fitting reference is made elsewhere in this issue, the writer would put on record his conviction that the brief vesper service of song and prayer, conducted by Jenkin Lloyd Jones, was one of the most restful and uplifting experiences of the week. If nearness to the Infinite, consciousness of His benignant presence and fatherly care, is a criterion, this was very nearly the high-water mark of the week's conference on "the deep things of God."

Any real appreciation of these meetings will only become possible when the place and its surroundings is fairly understood, when the vantage ground of this hilltop overlooking the wide circling sweep of the Wisconsin river is borne in mind. Here in some true sense is a "mountain top" of vision where one can fitly come to commune with both nature and human nature and to hold fellowship with the Father and his children. The spirit and fellowship of Iowa and Sauk county people is in full harmony with the Congress, and not only the score or more of families having cottages on the hill, but the "Valley" and Hillside people, whose generous presence and hearty co-operation made the "grove meeting" a success last Sunday, as indeed they have done for the past quarter century in which they contributed to the upbuilding of Tower Hill in all its essential features—this is part of the heritage one enjoys, the Congress spirit one finds, as he comes to this beautiful hill slope and walks under the murmuring pines and the whispering oaks.

Almost inevitably the conference began with a discussion of "The Problem of the Church" and if one includes in that topic the problem of religion in its practical application to the opportunities and obligations of common life, this remained the subject of all discussions during the week. Fortunately there was a generous, though always courteous difference of opinion as to the present condition of the church, but convictions leaked out on all sides to the effect that there are large flies in the religious ointment, as well as deep need for a clarion call to more simple and consecrated service in the cause of truth and humanity, goodness and God.

From Chicago to Wausau, Kansas City to Madison, Fort Atkinson to Dodgeville and beyond, contributions and pregnant inquiries of the clerical sort, besides many suggestions from laymen, which were not the least helpful, came to the discussions of the vital problems of religion and life. Considered as a representative gathering of people interested in the new books and the vital religious and ethical problems of the day, this "retreat" was distinctly worth while, even though numbers were small and the "vacation" purpose not to be abandoned. Such topics as these were discussed: How inspire reverence in the American boy or girl? What is the actual or necessary relation of young people's meetings to the church life? How can a Men's League be made permanently helpful? What cause and cure for the prevailing loss in Church attendance? What source or method of help for the Sunday school? What will be the twentieth century church? These and many kindred questions on which the lay members offered important suggestions were frankly discussed, and at least most of us found the book reviews and the whole conference very much worth while. If the writer were to single out any impressions of distinct value, which he carried away, perhaps two might be mentioned involving elements of challenge and comfort to the minister. It was distinctly charged by the "pew" that many sermons were not worth while, being either a hollow and formal exposition of the "sins of Rheoboam" or a dogmatic and profitless discussion of the dogmas of the church. To this the "pulpit" replied: the exorbitant demands made on the preacher, together with the niggardly salary offered, is adequate cause for this and more. The point of comfort was, as both pulpit and pew agreed, that religion, worship, fellowship and peace are eternal needs of the soul as they are the supreme gifts of the church. Hence there is both problem and prophecy.

C. A. O.

## THE WATCH TOWER

*Watchman, tell us of the night;*
*What its signs of promise are!*

### The Week

*The Telegraphers Go On Strike.*

Following the discharge of a union operator, as a result of a complaint lodged with the company by a "strike breaker" with whom the former had some difficulty during the former strike, the union operators sent an ultimatum to the Western Union officials, saying that if the discharged man was not reinstated before 4 p. m. of Thursday a strike would be declared. As this man was not reinstated every operator but one in the Los Angeles office left their keys, affirming that the company had not kept its promises. On Friday the Chicago operators refused to receive messages from non-union employees at Los Angeles, and some being discharged therefor, all the night operators quit at midnight—a force of between 200 and 300 men. The strike is expected to involve the whole country and include the Postal-Telegraph Co. As we go to press latest reports indicate an increasingly grave situation. Some 1,500 operators are out in Chicago, over 1,600 in New York, a great many in all the large cities of the East, and all commercial interests dependent on the telegraph are seriously crippled. Even many operators on lines leased by the Associated Press are out and news service is consequently limited. As it is admitted by leaders of the telegraphers' union that virtually all the local strikes are "illegal," because not ordered by the head officers, the impression seems to be gaining ground that both this union and the cause of union labor will suffer. The time is at hand when "Public Opinion" is to be increasingly potent in the settlement of all labor difficulties.

*Jamestown Fair About Finished.*

Last April the Jamestown tercentennial exposition was formally opened to the world. On August 8, Director Gen'l Jas. M. Barr announced that the exposition "barring minor details which will be finished within ten days is completed." Between April and August 15th the preparatory work has been rushed to completion, and the exhibit will now sit in state for probably two months before the destruction will begin!

*Christian Scientist Has Strange Idea.*

A prominent Christian Scientist of Boston who is much wanted as witness in the Eddy trial has been searched for and at last found at home where for six weeks he has been under treatment by medical doctors under the hallucination that he has pleurisy. Mr. Joseph Armstrong, manager of the *Christian Science Journal* and publisher of all the science literature, is the man whose "mortal mind" has conceived this unfortunate error.

*Another Report on Standard Oil.*

The report submitted to the President last week by Herbert Knox Smith, Commissioner of Corporations, gave a full account of the achievements of Standard Oil in amassing enormous profits by arbitrarily advancing or controlling the prices of oil products. Commissioner Smith asserts they have proven that "the Standard has not reduced margins during the period" it has controlled prices but that during past eight years investigated "it has raised both prices and margins," and whatever decrease there has been since 1874, the Standard company "can claim no credit for this decrease." Its profits are far above the highest possible standard of a reasonable commercial return," its history shows "the persistent use of the worst industrial methods" and great "efficiency in destroying the business of competitors." This result is made possible in some degree by secret rebates from railroads. A further prosecution of Standard Oil is foreshadowed.

*Promised Shortage in Prunes.*

A California report of recent date asserts that several million pounds of prunes that were to be can never mature because of a blight on the fruit which inclement weather has caused. Any comfort the announcement might bring to patrons of the boarding houses is likely to be dispelled by the rapidly increasing conviction that all kinds of fruit will continue scarce and high this season, as well as poor in quality. As between last year's dried apples and good fresh prunes even a "regular boarder" might wish to choose.

*The "Lady Godiva" Spectacle.*

Fortunately for public morals the authorities of Coventry, England, quite effectually controlled the "Lady Godiva" ride of a famous actress last week. The legend was a beautiful one, but the modern reproductions are either inane or monstrous.

*Southern Railway Surrenders.*

After continuing the battle for some time and even carrying the case to the federal courts, the Southern Railway has at last acknowledged its defeat and accepted the terms offered by the state of Alabama. Following an indictment voted by state jurors against the road, for doing business without a license (or after its license had been revoked), Governor Comer held an interview with the railway officials and a surrender was arranged. The road has been given a new license and peace is achieved.

*France Administers Punishment to Morocco.*

As a result of the virtual anarchy that has for long obtained in Morocco, in consequence of which foreigners have been repeatedly attacked and robbed, if not killed, France has joined with Spain in a punitive expedition and following a local attack war vessels have bombarded Casablanca and other cities. The actions of the bandit Raisuli, who recently captured Sir Harry MacLean, as he had formerly captured the English and American missionaries, seems to be only a natural outcome of the governmental condition. At last the powers concerned have refused to accept excuses and apologies and the recalcitrant government is being duly chastised. The necessity must be greatly regretted but apparently no other method of enforcing respect for the high laws of nations can be found. No doubt innocent people will suffer for the guilty but will civilization be advanced?

*Standard Oil Sentenced.*

The sentence pronounced by Judge Landis against the Indiana branch of the Standard Oil Company fining them the full limit allowed by the law, or a total of $29,240,000, has aroused a great deal of comment in press and pulpit and not less interest in corporation circles. The most striking and illuminating critique on the whole matter was the cartoon by McCutcheon in the *Chicago Tribune* the first of last week, describing an imaginative meeting of the Standard Oil Directors in which Mr. Rockefeller announced his return to actual authority in the management of the great corporation of which he is the nominal head and the chief recipient of its dividends. Mr. Rockefeller was represented as converted by recent experiences and desirous of living the last few years of his life so as to gain the respect of his fellows and make the Standard Oil Corporation the inspiration for all other business enterprises rather than the stumbling block and the object of execration in all commercial life. If only Standard Oil could appreciate the inspiring truth, the subtle suggestion and the magnificent opportunity of Mr. McCutcheon's cartoon, future occupants of the Watch Tower would have a vastly different history to record.

*Juvenile Court Building.*

Last week in Chicago there was dedicated the first Juvenile Court Building in America, if not in the world, and thereby was registered a great stride in human progress making for the solution of the great problem of juvenile delinquency and the ultimate uplifting of the masses of young people in whose hands is the destiny of the American republic.

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We can evade responsibility but not accountability.—*Parkhurst.*

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Get leave to work
In this world—'tis the best you get at all,
For God in cursing gives us better gifts
Than man in benediction.

—*Mrs. Browning.*

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**TO OUR SUBSCRIBERS.**

We fear our good friends do not realize that it actually costs us 10 cents exchange on every personal check sent on a bank outside the city. It will only cost 3 cents for a postal note or 5 cents for a larger express money order, and in many cases a bank draft can be secured without expense, but no outside check can be accepted by any bank in Chicago without a minimum charge of 10 cents. This is a compulsory rule of the Chicago Exchange Association. Our friends are asked to please remember this in making remittances.

UNITY PUBLISHING COMPANY.

## THE HOME

**(Contributions for this department should be sent to Mrs. William Kent, 5112 Kimbark avenue, Chicago.)**

### Helps To High Living

SUN.—We may have many pleasures in life, but must not let pleasures have rule over us or they will soon hand us over to sorrow.

MON.—To rule oneself is in reality the greatest triumph.

TUES.—Whether a life is noble or ignoble depends not on the calling which is adopted, but on the spirit in which it is followed.

WED.—Religion, no doubt, is full of difficulties, but if we are often puzzled what to think, we need seldom be in doubt what to do.

THURS.—If we are ever in doubt what to do, it is a good rule to ask ourselves what we shall wish on the morrow that we had done.

FRI.—Happy indeed is the man who has a sanctuary in his own soul.

SAT.—The soul is dyed by its thoughts.

*—Sir John Lubbock in The Pleasures of Life.*

### To James and Elizabeth Smith on their Silver Wedding

Far from purple heather bloom,
Bonnie braes of golden broom,
Far from shamrock's triple sheen
And the isle of emerald green,
Half forgetting they have come
Half a weary world from home,
Scotia's son and Erin's child,
In Wisconsin's forest wild,
For the work's sake, one glad day,
Stopped a little while to play.

Never rest more nobly won!
Never toil more truly done!
Five and twenty years have past,
Each one richer than the last,
Since the marriage vows were said,
And the marriage runes were read;
Five and twenty years have sped,
Fraught with joys and sorrows wed,
Manly hopes and woman's fears,
Love and laughter, toil and tears.

Take this respite, then, and be
For a time from care set free,
Take the peace of quiet hours,
Yours for rest in woodland bowers.
Halting at the Silver Gate,
Half-way house of Time and Fate,
Drink ye at the healing fount,
Then press onward to the mount
Where the Golden Gate shall ope'
And Fulfilment crowneth Hope.

EVELYN H. WALKER.

*Tower Hill, Wisconsin, August 7, 1907.*

"Life is not an idle ore,
But iron dug from central gloom,
And heated hot with burning fears,
And dipped in baths of hissing tears,
And battered with the shocks of doom
To shape and use."

*—Selected.*

### Jerry's Imprisonment

Little Jerry was staying with grandma. He liked the farm when mother was there; but when he had been sent there because mother was sick—then the shadows behind the barn looked decidedly dreary and the little chirping tree-toads under his window made a lonesome sound. He tried to be very brave and not to mind, but the days were long.

One afternoon he almost determined to run away home and tell mother all about it. He wondered if people cared the same when they were sick, and if she were able to take him on her knee and smooth it all out.

From thinking these things it presently seemed quite right to take the trip. He had found people so kind in the country that he was sure he would get a great many rides, and when he was within a dollar of Boston he could take the train, for he had that amount of money in his little leather purse. He sat under the maple-tree, planning it all out, and the only thing that worried him was getting hungry; but he reasoned that if he stayed on the farm his grandmother would have to give him his food, and so if he took a certain amount in a box it would not be stealing.

When this was decided upon, there seemed nothing to be feared, and he went at once to the kitchen to see what he could find. He planned to start the next morning, and as he might not have an opportunity to take food then, he decided to hide it in the barn.

He found an old box, and in it he placed two slices of bread, three doughnuts and a piece of cake. He also put in a small tin dipper that grandmother had given him to pick berries in. He crept out at the back door and found his way to the hay-loft. There was a long tunnel in the hay that he had built the day before, and into this he crawled and hid away the box. He was sure now of overcoming all obstacles, and so he thought he would enjoy himself. He began a play he knew very well—hunting for tigers in an African jungle. It is a pleasant game for lonely little boys, and a haymow is an excellent place to play it.

Jerry crawled farther away into the hay, and just as in imagination he was coming upon a tiger, he felt the hay settling beneath his feet, and he began to slide down—down. He called out, but no one heard, and when his feet at last came to the ground he found himself in a small room that apparently had been once a stall. There was a rude sort of door, and against this he pushed with all his strength, but it refused to give way. He was terribly frightened, for he did not know how far he might be from the front of the barn, and he knew if he could not make his presence known he would be in worse plight than feeling lonely in his neat little bed in the porch chamber.

There was a small window high above his head, and with all his strength he called again and again. The shadows began to fall, and far away he heard the cattle come into the barn and distant rumbling of carts. After a time this died away, and all was still. He flung himself down on the rough boards, and cried with all the bitterness of eight years.

It was a great many hours later when the sound of loud bell-ringing woke him, and there was the flash of lanterns in the small window. He knew then that they were looking for him, and he called out. This time he was heard, for the men were passing the back of the barn on their way to the wood.

It was not long before he was back in grandma's kitchen, sitting on her lap and telling her all about it, even about the box of food, and why it was hidden in the hay.

"That would have been too bad," said grandma, when she had heard how much better it seemed now to be on her knee than going back to the city, "because mother is coming tomorrow, and father is coming Saturdays, just as he used to do. If you had gone away you would have missed them." Jerry could only hide his face on grandmother's comfortable shoulder and whisper many, many promises.—*Mira Jenks Stafford.*

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## THE FIELD

*"The World is my Country, to do good is my Religion."*

### Foreign Notes

THE PROTESTANTENVEREIN AND ITS CONFERENCE AT WIESBADEN.—The religious news from France and Switzerland has been so full of interest of late, that other countries and topics have been for some time neglected. Mr. Wendte in his International Notes in the *Christian Register* has from time to time given very valuable details concerning religious conditions in Germany, while Rev. J. T. Sunderland's series of articles on Liberal Religion as a World Movement in the same journal are replete with information that one would hardly find in so convenient compass elsewhere. It is not long since there was passed on to me a letter from a former parishioner of Mr. Jones, now traveling abroad, asking for just such information as is contained in Mr. Sunderland's article on Liberal Religion in Germany in the *Christian Register* for August 1. Speaking of Germany today he says:

"It is not universities, but universities that are endowed with liberty that can lift up nations. Education is well-nigh omnipotent, but education may destroy or it may save, it may enslave or it may liberate and lead to larger life. Jesuit education fetters and damns. But Germany has been wise enough to make her universities, for the most part, free. Thus they have been, and promise still more to be in the future, the most powerful agencies for her salvation.

"It is here, in this freedom of the universities that the main hope for liberal religion in Germany lies. Dogmatic orthodoxy, both Catholic and Protestant, has fought this freedom. Because the Universities are free, many have denounced them as hot-beds of 'rationalism' and 'infidelity' and enemies of Christianity. But a larger and wiser view of things sees in them a powerful and much-needed agency for liberating Christianity from enslaving bonds, for purifying it from corrupting elements, and for imparting to it a larger, stronger, and nobler life."

Further on Mr. Sunderland cites the following facts as illustrations of the growing strength of liberal religious sentiment in Germany, especially among the educated classes.

"The *Frankfurter Zeitung* declared last year that fully one-half the theological professors and *docents* in the German universities do not accept the Apostles' Creed.

"On the occasion of the seventieth birthday of Prof. Holtzmann, the distinguished Biblical scholar and liberal theologian of Strasburg, thirteen clergymen of Bremen sent him an address of congratulation, expressing sympathy with his advanced religious position.

"In Berlin some forty pastors of the established Church are said to be liberal, holding views similar to those of the Unitarians of America. They are fully sustained in their views by their congregations.

"In Cologne the recent church election favored the liberals by a vote of 2,342 to 977.

"Perhaps nothing better indicates the progress of thought than the number of heresy cases that arise. A recent issue of the *Chronik der Christlichen Welt* of Tübingen reviews nearly fifty cases which have appeared in Germany during the past dozen years.

"Count von Moltke, in a confession of faith contained in a diary directed to be published after his death, avowed himself liberal in religion. These facts are significant.

"The weakness of liberal religion in Germany is that it is unorganized. It lacks unity and concentration. With all her liberal thought Germany has no distinctly liberal church. She has individual congregations that are free and progressive, but no widely organized church or denomination. . . . The situation is serious. It tends to drive multitudes of the most intelligent and best people of Germany either entirely away from churches and into a state of utter indifference to religion, or else to the practice of an outward conformity which is insincere and therefore destructive of the best moral life."

In closing Mr. Sunderland speaks of some of the efforts that have been made from time to time to improve in this direction. One of these was the formation, in 1863, of the *Protestantenverein*, or Protestant Union, under the leadership of Profs. Schenkel, Heinrich, Julius Holtzmann, Bluntschli, Holtzendorff, the diplomatist Rudolf von Bennigsen, and many other men equally eminent and honored. Of this he says:

"The object of this organization was

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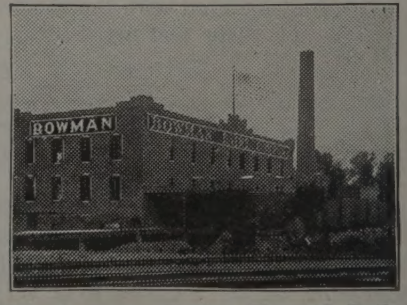

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not to establish new liberal congregations, but to deepen religious life, to promote general congregational liberty and to draw liberal minds everywhere into a common fellowship. In this way it hoped to become a widespread and effective agency for advancing the principles and spirit of liberal religion in the whole Protestant church of Germany. It attracted great attention and met with wide approval. There seemed to be before it a future of great promise. In five years it had branches in 55 cities and a membership of more than 5,000. It was then joined by a similar association in southwestern Germany with a membership of 18,000. But it was hardly in the field before all the forces of orthodoxy and conservatism combined against it. As a result its history has been a struggle. However, it has kept on in its course, and its influence has been a distinctly liberalizing one in the religous thought and life of the nation."

This little sketch of the origin and purpose of the *Protestantenverein* could hardly be improved as introduction to an account of the annual conference of that body recently held in Wiesbaden, which appeared in *Le Protestant*. The French correspondent writes of this conference, which he attended:

"There seemed to me to be a general awakening and expansion of the liberal spirit in the heart of German Protestantism. Not so long ago the *Protestantenverein* encountered many difficulties, ignored by some, scorned by others; it was poorly sustained even by those who called themselves liberal. I recall attending a conference a few years ago in one of the large cities of North Germany at which the attendance at the public sessions, as well as at the devotional meetings which preceded them, was extremely small. At Wiesbaden it was quite otherwise. The public sessions were well attended, while at the religious services held in the great *Ringkirche* it was difficult to find place.

"This change is largely due to the actions of Prussian orthodoxy. The many acts of intolerance directed at highly esteemed pastors of late years and the numerous encroachments on the liberty of liberal communities, have deeply stirred public opinion. Then the *Protestantenverein* came to the front sounding a cry of alarm and calling on all the friends of liberty and progress to rally for the good cause. Its cry was heard. Wherever intolerance showed itself men have arisen to take in hand the interests of liberal Christianity. Independent organizations or branch ones have been formed to defend true Protestant principles. In Berlin and the Hanseatic cities, in Westphalia and the Palatinate, in the Hanovarian provinces and on the borders of the Rhine, the *Protestantenverein* has seen the number of its adherents and its resources increasing and, what is still more important, the interest in religious questions reawakening."

This was very evident at the Wiesbaden meeting. The following are some of the topics presented there: The politico-ecclesiastical situation in Germany and the duty of religious liberals; Religious instruction in the schools, and family interest in the same; Protestant Christianity and Christian labor organizations; The multitudinous church and the creedal church.

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